THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY
AND FREE RELIGIOUS FELLOWSHIP

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GEORGE FOX

THREE hundred years ago there were many itinerant preachers in England, they went from village to village, and town to town, preaching their particular messages. George Fox, the founder of the Quakers, was one of them. He started early, as a youth, and kept it up until old age. He was more successful than most, probably because he was more remarkable than most; he founded a movement which has persisted for three hundred years and probably never was as influential as it is today. In the summer of 1652 he had the vision from which the Society of Friends count their beginning. It was from the top of Pendle Hill in the North of England. Fox was on one of his journeys through the North, and he "was moved of the Lord to go atop of the 'great high hill.'

> "And when I came atop of it I saw Lancashire sea; and there atop of the hill I was moved to sound the day of the Lord; and the Lord let me see atop of the hill in what places he had a great people to be gathered."

The Friends

Well, the great people three hundred years afterwards number about 20,000 in Britain, about the same number as Unitarians. What would George have thought of it all? It is a silly question, for no age can ask, in its own idiom, questions of the future. Most people would regard the Society of Friends as noble a reminder of the life work of one man as any man is likely to receive. And it is highly probable that George himself would not begin to understand it. He belonged to the Britain of three hundred years ago; the Society of Friends belong to the world of 1952. It is hard to find the bridge between the two.

But bridge there is. George Fox believed in visions, premonitions, in the "vengence of the Lord" upon certain of those who did him harm, in witches, in the evil eye, and in a deep and personal connection, in the Biblical sense, between himself and the Lord. In other words George thought and felt as many another ecstactic in his day. But in his Journal in which all these oddities and quiddities of his time are recorded (we probably have our own in our own day) there lives a deep unselfconscious record of a good man. William Penn, who was hardly an ecstactic, and who knew George well, wrote this epitaph for him. "Many sons have done virtuously in this day, but dear George thou excellest them all." This is one of the pillars of the bridge between this day and his. Fox made evident the very principle of sheer goodness, something that spans all the differences of the ages.

Individual Freedom

There is another pillar also. Geoffrey Nuttall in an introduction to a new edition of the Journal (Cambridge University Press, 21s., edited by John Nickalls) rightly describes Fox as a nobody, very much a nobody. He was the son of unknown people; he probably never went to school; he was unable to write a decent hand or spell correctly. Yet this nobody lived his own life with his own permission (and that of the Lord in whom he believed), thought his own thoughts, asked his own questions, found his own answers, snapped his fingers, when he thought it necessary, at authority, and was unquenchable in being himself. In short, the nobody was a man quite sufficient in himself and his Maker. Without ever using the word he was free. He was not ironed out by any dictator or any authority, and not overwhelmed by any creed or impressive tradition. It is out of such stuff that history is made. It is being made now by the nobodies. If they are being ironed out by the dictators they are either restless or in decay, and in either condition count far more in subsequent events than the grandiose theories and plans of the powerful men.

The Society of Friends in remembering, as a non-Quaker may say, the very principle of goodness and the majesties of individual freedom, remember for others, in the life of a good man, the stuff by which all men live. They too, of course, possess something else. They possess in a particular manner George Fox as a friend. That is a friendship which may very well sustain Friends in the tensions and activities of the world of today.

Non-violence

Questions of course remain to be asked. Does sheer goodness, for instance, of itself, show the way out from the difficulties that press upon any self-respecting man? Perhaps more than half of the human race is ruled by men who have been steeped in war and bloodshed all their lives. Instead of being condemned for this they are regarded as great men, and statues are erected to their memory long before they are dead. In the terms of their own theories, the slaughter of a few million men, or the

imprisonment of millions more count little in their domestic and international policies. How can sheer goodness influence these men in immediate contemporary history?

"Those who hate war must have the power to stop war." If sheer goodness is to be interpreted in terms of non-violence in any absolute sense it is unlikely that war will ever cease. For non-violence refuses to recognise the existence of violence and all the evil it may accomplish. The major difficulty of our time is the understanding and mastery of spiritual evil as well as the showing forth and the living of spiritual good.

A VISIT TO AMERICA II.

By John Kielty

(The Secretary of the General Assembly of Unitarian and Free Christian Churches concludes his account of a recent visit to America.)

IN his address at the Anniversary Dinner, Dr. Dexter Perkins, the new Moderator of the A.U.A., spoke on "Liberalism and International Politics." He made a wise plea for us to be on our guard lest in our anxiety to preserve freedom we adopted methods which destroyed it. "It is perfectly possible for us here in America," he said, "to give way to a totalitaranism of our own as we strive to combat totalitarianism abroad. The appearance of guilt by association of which we have so much today . . . is the kind of thing we cannot afford to tolerate, so far as American Liberalism is concerned. We must be very careful, too, that we do not identify reform with communism. Communism is going to be the smear word of the next generation by which to damn every movement that suggests social change." He went on to suggest that there is in liberalism not only an element which leads us to follow and recognise facts, but also "a deeply emotional element . . . a humane element. We must be outgiving in our point of view. Service—goodness—these are words by which we live or seek to live. They are the essence of liberalism."

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The Annual Unitarian Award given for outstanding service to humanity was this year made to General Brock Chisholm, the Canadian head of the World Health Organisation. In his absence the award was received by his friend, Dr. William Line, Professor of Psychology at Toronto.

An outstanding event was the Service to commemorate the Living Tradition of the Unitarian Ministry, when tribute was paid to six ministers who had died during the year, and the hand of fellowship extended to eighteen men entering upon their ministry. Our own Assembly might seriously consider some method of honouring in full Assembly those ministers who have died in the previous year.

On Sunday afternoon in the large Arlington Street Church was held the Junior Choir Festival, this year celebrating its coming of age. Thirty-nine junior choirs from churches in and around Boston attired in their vestments gave one of the most inspiring services of song it has been my good fortune to witness. There were also examples of choral verse speaking and a dramatisation, "A Vernal Creed," interpreted by the Motion Choir of Winchester Church School. Not only was the singing excellent but the choice of items was very good indeed and the whole revealed a very high standard.

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Monday evening brought us "Reports from the Field." Representatives of eight churches told in their own way how during the year they had achieved targets or overcome what might have been overwhelming difficulties, but for the spirit of the congregations. One church having completed a scheme of rehabilitation was suddenly confronted with the destruction of its heating apparatus at the coldest period of the year. Yet it won through without sacrificing one single service or institutional event, and goes on to meet the bill in cheerful confidence. Another church has in a few short years become self-supporting, and told how this last year had seen the target of independence from grants finally achieved. It was a most heartening experience, for the obstacles overcome were such as we also meet in our church life, indeed the similarity was at times almost startling. We might also consider such a session some year at our annual Assembly, for here, too, great things are done and little ever heard of them by the main body of Unitarians.

I was invited to address the Ministers' Wives' Association on "The Life of a Minister's Wife in England," and that long-suffering and gallant company may well rejoice to know that their sisters in America showed deep sympathy with them in their trials and tribulations. I regret that I was torn away to a luncheon and the Ministers' Association Meeting and so missed the skit, "The Joy of being a Minister's Wife," which all who saw it assured me was well worth seeing. I can imagine it was, for like our own wives, the ministers' wives of America are blessed with a real sense of humour—that most saving of all saving graces.

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The Annual Meeting is different from ours, there is no address by the Moderator, the equivalent of our President, every item is timed and speakers are rigidly held to their allotted periods. The President, equivalent to our Secretary, makes a speech in which he reviews the past year and hints at future plans. I spoke on "Liberal Religion in a World in Turmoil," and earned a leader in the Catholic paper, The Pilot, in gentle rebuke. The resolutions occasioned the sort of speeches one has so often heard at our Assembly, especially that on Universal Military Training. Beginning with over thirty resolutions the A.U.A. holds two sessions for preliminary discussion of these. At these sessions the decision is taken on which resolutions shall go forward to the Annual Meeting. Then speakers are appointed to present the majority and minority points of view. After these have been given the meeting hears the views of other delegates and then the vote is taken. On the average about six to eight hours are spent on resolutions, when one counts the preliminary sessions. The Annual Meeting begins at 9 a.m. and ended this year at 4.30 p.m., half-an-hour before its scheduled time. This is the one meeting which does not have to compete with other functions.

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These are the highlights of a great occasion and space alone prevents me from dealing at greater length with them and several other important functions I was privileged to attend, including an excellent paper to the Historical Society by our Miss Anne Holt, my fellow delegate. The overriding impression was one of life. American Unitarianism is "going places," to use their own phrase. Five new churches have been opened in the past year, and though three have been closed the net gain is most encouraging. Five years ago they introduced a scheme for inaugurating fellowships and now there are 89 of them, and five have become full churches with ministers of their own.

The greatest achievement is the establishment of causes and fellowships in the South where for so long fundamentalism has held sway, and where even orthodox people going there have been appalled at the illiberalism of their own communities, and many have been attracted to Unitarianism as a result. There are 85,000 Unitarians in the U.S.A. and the Layman's League has set itself the target of increasing this to 100,000 by 1957. The same body is making itself responsible for a drive to increase all ministers' stipends, not by means of grants, but by greater effort by individual congregations. As a start every member of the committee on ministers' stipends has succeeded in getting his own minister's stipend raised "as a demonstration of what can be done."

Problems are many and great; racial problems are there and are not going to be solved in a moment, but the will and the spirit are present to tackle and eventually overcome them. The Beacon Press published 62 books last year, the largest number published by any denominational press in the U.S. There are 28,000 scholars in 308 schools, an increase of 4,000 scholars and 28 schools; there are 3,420 more Unitarians than there were a year ago. (Can it be that there is a connection between the increase in schools and the increase in adult members?) In the last five years forty-nine ministers have left other denominations to join the Unitarian ministry.

One could not escape either the impression that the laity are playing a very large part in all this renewal of life. In church after church I discovered campaigns being run by laymen to bring in new members and increase the financial strength of the church. Personal visitation by members of the Lay Committee in one church had resulted in a net increase of 1,300 dollars in one year. Nor are the ladies behind in all this for the Alliance is also alive and strong. One church collected and shipped 6,000lb. of clothing to Greece and Korea this last year, being the first agency to send such help to Korea.

I would that I could tell of my visits to individual churches and to Canada where again our churches are forging ahead, but already I have outrun my space, sufficient then to say, it was a great experience and I was most fortunate to be a delegate.

COMMENT

Christianity and Faith Healing

Yesterday I was taken to task by an orthodox friend with whom I was discussing the problem, when I repeated the view expressed in this column recently, that Spiritual Healing had little specific relation to Christianity; and he was silenced but not convinced when I pointed out that even the early Christians did not question the reality of the cures wrought by the opponents of the Church, but simply regarded them as the work of Satan. I notice, however, that the Methodist Committee on Spiritual Healing, whilst believing that in some the gift of healing is an achievement won by growth in spritual experience, agrees that in others it is an endowment, often hereditary, that appears to be part of the constitution of their natures. Perhaps a thorough-going and scientific investigation would show that where powers of healing are concerned, the difference between these two classes is more apparent than real.

A Plague on both your Houses

Much of the recent Parliamentary news has made dismal reading. The economic debate in which the relationship between security and solvency was discussed was notable only for one outstanding fact—that neither of the two main parties has any cut-and-dried remedy to prescribe for the ills from which we suffer; and yet these two problems, security and solvency, are far and away the most important with which Parliament is likely to be called to deal during the coming months. Nationalisation of industries, transport, iron and steel—these questions are important enough; but however they are ultimately decided the result can have little relevance to the two great major issues, which call for the immediate concern of all men and women of goodwill. The exigencies of party strategy may have directed the trend of voting, but it is clear that there is, so far as the great majority in all parties are concerned, no irreconcilable interest or uncompromising hostility, when it comes to our national and economic health: is it useless to hope that members of all parties may yet come to their work free from prepossessions and concern for party prospects, and work as one for the restoration of the prosperity which forms the prerequisite of the welfare state, if not of our national existence?

The Trumpet's Uncertain Voice

Who among us was not impressed by the noble apostolic letter of the Pope to "all the peoples of Russia," in which he exclaims that "our thoughts and intentions have always been directed to the end that peoples should be governed . . . by the majesty of the law, and that each people, *enjoying civil and religious liberty* . . . should be led towards concord, peace and that productive life whereby all citizens can procure what is necessary, . . ." and that he prays that just liberty might be restored to all?

But in Spain where 20,000 Protestants live among a population predominantly Roman Catholic, we hear another voice. There the Protestants have to send their children to schools where Roman Catholic teaching and worship is compulsory, whilst on several occasions in recent months, Protestant ministers have been prevented from preaching in their own churches. The Cardinal Archbishop of Seville has issued a pastoral letter in which he categorically refuses to allow to Protestants the same rights to practice and affirm their religion that Catholics possess. The latest bulletin of the United States Roman Catholic Archbishop of Indianapolis, however, rebukes the Spanish Church authorities. "It seems somewhat puerile," the article runs, "to persist in these days in declaring that the Protestant heresy is a dangerous menace which can be curbed only by vigilance and a vigorous control. . . . We have spent too many weary hours in washing away the blood that the excessive zeal of the Spaniards have spilt under the Inquisition." Let them now, it is urged, defend themselves from the stones and arrows of world opinion. Where so closely organised and well-disciplined a body as the Roman Catholic Church is concerned, that Church has only itself to blame if critics contrive to believe that its authentic voice is that of the Archbishop of Seville.

A Wealth of Symbols

The stained glass of the great east window at Eton College Chapel was destroyed in an air raid, but it has now been replaced by a new window which is the work of Miss Evre Hone of Dublin. *The Times* says that the two principal subjects are the Last Supper and the Crucifixion, with above and beside these "a wealth of symbols, such as the instruments of the Passion, the Symbols of the Evangelists, or those related to Melchizedek, included in the design of the Last Supper as prefiguring Christ." I must confess that this description came as somewhat of a shock to me, for although I know that there are a great many scholarly Anglicans who still believe in the reality of prophecy, in the old sense, in the Old Testament, yet that kind of prophecy that is called *typology*, according to which Melchizedek was regarded as a foreshadowing of Christ, has been repudiated by the great biblical scholars of the Church of England. When what is possibly the greatest school in the country perpetuates so strikingly so discredited a religious symbol one cannot help feeling pessimistic on the future development of the religious life of Britain. *Commentator.*

IT OCCURRED TO ME

By Muriel Hilton

SOME ministers of religion it is said take Monday off as a time of relaxation after the arduous tasks of the previous day. I don't know if ministers' wives have a similar privilege; but if they can take an hour or two from the running of homes and looking after families they will be refreshed and rewarded if they read "Excellent Women" by Barbara Pym. The writer is a shrewd observer of life and people with a delicious ironic humour that is penetrating but never unkind. As ministers' wives would be in the category of her "excellent woman" it is amusing to look upon their lives and the events that colour and depress their day through the eyes of the character, herself an "excellent woman" who relates the story. It is a most witty and unusual book and especially good for reading on a Monday by those whose Sundays are spent in good works.

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On the radio recently there was a talk by a man who had returned to England after living many years in Australia. Amongst other things, he wished to discover the English people and he found that their characteristics were best displayed in the English music hall. He recalled the songs of twenty and more years ago; their warm, strong, sentimental flavour with those of today and the characters depicted then and now. His conclusion was arresting and one reluctantly agrees with him. Though life was harder in those days, there was a warmth and comradeship about it that made it easier to bear than the comparative cold heartlessness about life today.

I was discussing this with an octogenarian friend and he thoroughly agreed. He said that the mass entertainments and distractions inside and outside the home had made life much more arid than it was fifty years ago, and he added that the chapel especially as a centre for fellowship had made people feel that they belonged to a community and to each other. He did not feel that anything had taken its place or was likely to. "Fellowship is life," he quoted, "and lack of fellowship is hell." Those of us who enjoy the fellowship of our religious centres will agree with this, for they are certainly an oasis in the desert of loneliness and indifference.

Most of us like to be present on the great occasions in our friends' lives. It is a privilege to share with them their "high lights." Recently a friend and I went to Northiam for the opening and dedication ceremony of the St. Francis Fields which had been given by one of our Unitarian friends in memory of her father and brother. These fields have been given to the Dumb Friends' League; they are for horses and donkeys to rest after their days of toil are over and for those creatures that have been saved from shipment abroad where they are callously slaughtered. It was a most unusual ceremony with the children of the village singing that moving song "Little Things that Run and Quail," and in which the ministers of the Unitarian and Anglican churches were present. After, we went to our little church in Northiam which is always open to the public and beautifully decorated with flowers. We could not help but remark on the love and care that was evident in the church and of the quiet service that goes on from day to day. It is indeed a beautiful way to remember those whom we love who are no longer with us, to give generously today of those things which are going to make the lives of all creatures more blessed.

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Most of us feel from time to time that if only we could work in larger spheres of influence, we should be able to express more forcibly the religious ideas which are so dear to us. It is good when we feel rather discontented with our little niche to remember those words of Maeterlinck's. "There is not a thought or feeling, not an act of beauty or nobility whereof man is capable, but can find complete expression in the simplest, most ordinary life."

A CRITIC'S NOTEBOOK

By E. W. Martin

THE great Russian thinker, Berdyaev, has pointed out that there is a cleavage within Christianity itself; and in *The Deep Church* (Gollancz, 12s. 6d.) Melville Chaning-Pearce rejects "Churchianity" in favour of a "Deep" Christianity and churchmanship. There are two conflicting concepts of the Church now. T. S. Eliot in his *Idea of a Christian Society* referred to that "Community of Christians"—"a body of indefinite outline, composed of both clergy and laity."

What is one to do about this doctrinal issue—"the two main contrary and conflicting conceptions of the historic Church"? On the one side there is a Church, God-derived, set above criticism; and on the other a mystical and universal Church claiming no more than a relative authority. Shall we allow the Church to make decisions for us, we who are accused, and rightly so, of a failure of nerve and a reluctance to face our spiritual and civic responsibilities? Is our decision in this matter to be made by reference to traditional authority or to private judgment? So asks Mr. Chaning-Pearce.

This existential decision is to be made by the whole person. It cannot stray entirely into the keeping of any Church claiming a total truth and a total authority. The Church exalted above criticism has produced both wheat and tares. The cult of the Church in its contemporary Anglican form, "has become more extreme, more persistently propagated and more powerful than at any time since the Reformation." Liberalism and rationalism collapsed under the passion for authority dogma. This is "Churchianity," the Church omniscient, controlling the Holy Spirit and the Word of God, alienating those who want a religion that is real and useful. If we reject this kind of authority we turn to the Universal Church and to the authority of the Word.

The chaos of our world makes the "Deep Church" a necessity. The Church, on such a basis, is that which "corresponds to our existential experience of life." The Church of England, for instance, lays no claim to absolute catholicity, orthodoxy or authority. Like the individual seeking a personal conversion, this homely Church speaks humanely, fallibly.

In the second part of his incisive and creative analysis, Mr. Chaning-Pearce writes of an existential Christianity, and he comes to the conclusion—the perhaps inevitable conclusion of modern thinking man—that the true basis of faith is not the absolute dogma of an authoritarian historic Church, "but a hidden, inward and catholic Word of Life." The man-made shrines do not possess the Word, they are but custodians of it. To adore the shrine is idolatry: "From that malady of idolatrous unrealism empires and Churches die; they are dying today."

Church-forms, like world-orders, perish and others take their place; and it is probable that if Western Man is to recover his faith and values, then he will do so—after we have passed through this travail, this "Time of Troubles"—in a "Deep" Church that would not seek dominion over the whole man. This book by Mr. Chaning-Pearce is a testament of faith that will find its place among those who seek a religion they can serve and honour.

In *Render Unto Caesar* (The Bodley Head, 15s.) A. E. Bennett deals in a less thoughtful and less precise way with the same kind of problem. He is too critical of the scientist, and his book is too discursive to be of lasting value to religious people. While his range is wide, Mr. Bennett's method can be illustrated from his essay—"Will Civilisation Destroy Itself?" He is ready to answer this question in seven or eight pages. And all that he manages to do is to assemble certain facts of which the average educated reader is well aware. There is no time to look below the surface, and that is the very activity which we, as citizens and beings, dare not neglect.

A work that surveys the history and growth of psychoanalysis in a detached way has long been needed, and in *Psychoanalysis Evolution and Development* (Allen and Unwin, 18s.) Dr. Clara Thompson, in collaboration with Patrick Mullahy, fulfils this need. The work grew out of a series of lectures which Dr. Thompson has delivered in the Washington School of Psychiatry and the William Alanson White Institute in New York.

In the ferment of new ideas, groups have tended to isolate themselves from one another. All psychoanalysts are attempting to provide a theory and method of therapy which will help human beings master their difficulties. There is a bond; and the facts are the same.

The forerunner of psychoanalysis was hypnosis, and Freud himself was a pupil of the hypnotists, Charcot and Breuer. The work of Freud is carefully examined here, and the writer has not sought to decry the work of this pioneer. She examines also the work of Adler and Jung. Like Freud, Adler attempted to build "a whole system on the basis of a partial view." Jung's split with Freud came in 1912, and his therapy based on self-realisation (individuation) was more constructive than anything Freud had evolved.

New developments in the 1920's are dealt with, and there is an absorbing chapter on recent developments, and a survey of the way in which the therapeutic techniques have changed. This work furnishes the student with a valuable reference work. It also affords for the ordinary reader a concise summary of a movement that has had profound effects on the growth of our civilisation.

Reception at Gordon Square

On Friday, August 8, the General Assembly gave a reception at the headquarters at Gordon Square, London, to many of the delegates who are visiting this country for the conference of the International Association for Religious Freedom, due to begin at Oxford on August 12. Some sixty delegates and friends were present. They had spent the afternoon in being shown over the House of Commons by Mr. Chuter Ede, who will be attending the Conference himself.

The delegates were welcomed at the reception by the President of the Assembly, Dr. Dorothy Tarrant, and the Secretary, the Rev. John Kielty. Mr. Chuter Ede also gave a racy welcome.

Retreat at Unitarian College, Manchester

Silence is not popular with the modern world, and for many its blessings are unknown. Yet I know of nothing which so quickly steadies the mind busy with daily worries, or gives new vitality to the spirit. Those of us who were present at the Retreat held in the Unitarian College, Manchester, between July 28 and August 1, were intensely grateful for this silence, and for the fellowship we shared within it; grateful to the Conductor, Mrs. M. R. Dickin, for leading and directing our meditations and prayers; and to everyone at the College, whose ready co-operation made it possible for us to meet there.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

World Federation

SIR,—Mr. Viney has put his finger on the spot (or rather several spots at once) in last week's Inquirer. U.N.O. is too slow for the urgency of our times (unless it alters its constitution) and nothing but World Government and World Federation will save us from war. Unitarians have been the leaders of many important movements in history. Is this not the most important of them all ?—Yours,

Woldingham, Surrey. *Adrian Cedric Boult.*

Who is Responsible ?

SIR,—If Dr. John R. Baker will take the trouble to make the necessary enquiries he will find that under *British* currency regulations he cannot at present make a journey to the U.S.S.R. unless he is the guest of some Soviet organisation.—Yours,

British Soviet Friendship Society. *Pat Sloan, Gen. Secretary.*

Religion and Youth

SIR,—It is good that you have been allowing various people to ventilate this subject in your columns, for it is, I think, probably the most important subject of all, if our churches are to continue to function and to continue to give that help to the people which they were intended to give. I think that perhaps the most difficult thing to bring home to young people is that religion has anything to do for them. All kinds of organisations in the modern world—clubs, societies, trades unions, and so on—have an obvious job to do. To the young man or woman outside the churches it is by no means certain what job the Churches do. To make that clear is our first need. But how to clarify it to those outside our ranks is the problem. And this, I feel, is where the social activities of the church are so valuable.

Many church people do not see the value and importance of dramatic societies, lecture groups, and even whist drives. Probably the point is that these organisations bring people within range, so to speak, of the church. Once they have come into contact with those who attend services, the young people may, perhaps, be persuaded to try attendance. It is then up to us—ministers and laymen alike—to show them that there is something very much worth while to be derived from attendance at church.

This may seem vague. But to show the outsider that we have something good to offer him is the way to gain converts. And one real convert from the irreligious fringe is very well worth while. If he or she has found the way to something deeper than football pools and television sets others may follow. And then that religious revival for which so many people are waiting may be on the way !—Yours,

Leeds. *John Rowland*

Ministers and Young People

SIR,—May I please use your columns to put forward a suggestion made to me by the Rev. Dr. Roger Ley of Switzerland during the International Religious Fellowship Conference of young people this week ? At this camp, ministers and young people are living together in fellowship. The division is bridged and each benefits from the other's influence. It would be splendid to have the benefit of such fellowship between ministers and youth in British Unitarianism. So Dr. Ley suggests that British ministers should be specially invited to our youth gatherings. The next opportunity is the national rally of the Unitarian Young People's League at Great Hucklow on September 6 and 7. I hope it is not too late to issue a very hearty and sincere invitation to every minister who can, to join us there in such an endeavour. I shall be very pleased to receive enquiries at this address and send full details on request.—Yours,

National Secretary, Unitarian Young People's League,
24a Montgomery Road, Sheffield 7. *J. Raymond Hodkinson.*

National Unitarian Fellowship

SIR,—I was interested to read in last week's Inquirer that "several outsiders" had made inquiries about Unitarianism while the Maidstone church was being re-decorated, and I am prompted thereby to make a plea for the National Unitarian Fellowship. Did the people who answered the inquiries know of its existence? Does every church, every minister, and indeed every Unitarian, know of its existence? Has every church got a copy of the publicity booklet in its literature rack? This booklet, which has recently been re-issued, says "the N.U.F. is a society formed to bring together people who value a free and positive approach to religion and believe that no limits should be set upon the quest for spiritual truth.

"Membership is open to those both inside and outside the Churches—to the critic of the churches, who still cares for the essentials of religion ; to the man who is seeking a church to which he can honestly belong, but has been unable to find one in his neighbourhood ; and to the man who, while valuing the fellowship of a particular church, wishes to supplement this with wider contacts."

It is probable that many visitors to towns where we have a church live in places where there is none, and for these people the N.U.F. may be a god-send. I know from personal experience how much it means when one *is* isolated from people of like mind to feel that one belongs to a definite group, and is not left to drift about without anchor in the sea of liberal religion at large.

The Secretary, N.U.F., 14 Gordon Square, London, W.C.1., will be delighted to send further information.

Grantham. *Madeline Edwards.*

The Small Church

SIR,—May I express my interest in the article by Mr. R. D. Woodall in last week's issue ?

The idea of a detached private house being used as small church and Unitarian Centre has long been in the minds of our small group at Letchworth but unfortunately as yet we have not found the means to implement it.

The plan would be adaptable to local requirements and conditions. Where suitable it could be the home of a minister as suggested, in other cases of a Warden-Secretary who would have the help and encouragement of a District Minister.—Yours,

Letchworth. *E. A. Thompson.*

One Language

SIR,—With reference to the criticism of Esperanto by Mr. J. C. G. Burton in your issue of July 26 and his claim for English as an international language—

(a) Does he claim that the English to be used should be Basic, King's English or the English of the United States ?

(b) Is it not a fact that limitations of Basic English are a greater embarrassment to the Englishman than to the foreigner ?

(c) If the claim for a language is based upon the greatest number of people who use it, is it not a fact that the greatest number is Chinese ? ! ! !

(d) Is there not a definite bias against English in the Irish Free State and Wales, because of nationalist aspirations ?

(e) Is it a fact that the announcements at the recent Olympic Games were made in several languages, that the sole use of English would have been unpopular, and that much time could have been saved by the use of one, neutral, international language ?

(f) What is meant when Esperanto is referred to as an "artificial language" ? How many hundreds of languages are there in the world and have they not all been created by man ?

Esperanto is a language, with rules of grammar and a vocabulary. It is clear, concise, logical, neutral and, what attracted me as a short-hand writer, it is phonetic.

In my youth I learnt French and achieved no great fluency in the language. In my later years I learnt Esperanto, with the most satisfactory results, that I have met, conversed and communicated with foreign Esperantists all over Europe.

It saves such a lot of time and trouble and study and it is ever so superior for English people to say "Let the foreigner learn our language."—Yours,

Newcastle-upon-Tyne. *Albert Neil.*

An Important Case

SIR,—Some time ago the National Education Association was consulted by Mr. D. E. Prismall of Fetcham, Surrey, regarding the action of the Leatherhead Urban District Council in granting to a private Roman Catholic school exemption from the payment of rates. In view of the importance of the case, I beg space in your columns to state the facts, so that this most undesirable precedent shall not be followed elsewhere.

In Leatherhead, on a site adjacent to St. Peter's R.C. church, there is a private dwelling-house, which is being used by the Roman Catholics as a school. An application was made to the local education authority for the premises to be recognised as a Voluntary school, but this was refused. Had the application succeeded, the school would have been exempt from the payment of rates under section 64 of the Education Act, 1944.

The school in question, not being a Voluntary school, is, of course, a purely private school. That fact was acknowledged by the Urban District Council, which decided that rate-exemption could not be granted under the Education Act. Nevertheless the Leatherhead U.D.C., on the advice of its officials, proceeded to grant exemption under the Sunday and Ragged Schools (Exemption from Rating) Act, 1869.

In these circumstances the advice tendered to Mr. Prismall on behalf of the National Education Association, was that he should write to each member of the U.D.C. pointing out that the Act of 1869 could not properly be applied to this private school, seeing that it was neither a Sunday School nor a Ragged School as defined by that Act.

A letter on these lines was accordingly sent to each local Councillor. The matter was then referred back to the appropriate committee, which adhered to its previous decision, and this was eventually confirmed by the whole Council.

It is significant that throughout the correspondence no attempt has been made to bring forward any sort of argument to show that this school is either a Sunday School or a Ragged School within the definitions contained in the Act itself. Had any such argument been available, no doubt it would have been set forth.

It has possibly been assumed that no one is likely to enter upon costly litigation to restrain the U.D.C. from its illegal action.

In conclusion let me add that if this precedent were to be followed elsewhere, there would be nothing to prevent other private schools seeking exemption from the payment of rates, thus adding to the burden of the ordinary rate-payer.—Yours,

National Education Association *Wilfrid J. Rowland, Secretary*

LT.-COL. STANLEY CHATFEILD-CLARKE

The death of Lieutenant-Colonel Stanley Chatfeild-Clarke, V.D., D.L., which we deeply regret to announce, occurred at his home at Wootton, I.o.W., on Friday, August 1, after a single day's illness. Although eighty-eight years old, he continued to the last to take an active part in promoting many of the causes to which he had long belonged. In all of them he was known as a man with a strong sense of duty, determined to carry out thoroughly and consistently whatever he undertook.

Born on March 24, 1864, he was the third son of Thomas and Ellen Chatfeild-Clarke, of Westbourne Terrace, London, and Oakfield, Wootton, I.o.W. After attending King's College School, London, he completed his education at Dresden.

In 1881 he was articled to Mr. Holmes-Leonard, an estimating and quantity surveyor, and later entered the business at Bishopsgate, the firm being known as Leonard and Clarke. He became a Fellow of the Chartered Institution of Surveyors and was a President of the Quantity Surveyors' Association.

In 1882 he joined the Artists' Volunteer Rifle Corps as a private, and passed through all ranks to sergeant before being commissioned in 1891. He was a junior major when, in 1901, the battalion became the 38th Batt. (Artists' Rifles) London Regiment. He went to France in October, 1914, and was promoted Lieutenant-Colonel in 1916.

The Isle of Wight became his permanent home on the death of his brother, Sir Edgar, in 1925. He was a county alderman from 1928 until the present year. He assisted the College of Heralds in designing a coat of arms which he generously presented to the Isle of Wight County. He was also mainly responsible for the selection of the County's motto, "All this beauty is of God." He had been a Deputy Lieutenant of the County since 1927. In 1941 he was elected President of the County British Legion, and served successively as Treasurer and Vice-President of the County Liberal Association.

He was from 1928 to 1938 Treasurer of the General Assembly, President of the London Domestic Mission Society for many years until 1949, and was a trustee of the Dr. Williams's and Hibbert Trusts. He was Chairman and Treasurer of the Newport Unitarian Church.

He was cremated privately at Southampton on August 5, and a public Memorial Service is to be conducted on August 15 in the Newport Congregational Church by Dr. Mortimer Rowe. Meanwhile the Newport Congregation, with which he was most closely associated, held its own Memorial Service on Sunday, August 10, when the minister said it was no accident that Lieutenant-Colonel Chatfeild-Clarke was at once a good Unitarian and a good citizen, for without being a good citizen one could not be a really good Unitarian. *W.J.C.*

Christianity and History

That some of our most eminent historians are coming around to something very near to a Christian point of view seems to be a conclusion that cannot be avoided by any student of history. Perhaps the most prominent figure in this new movement is Professor Herbert Butterfield, whose *Christianity and History* was a "best-seller" of a year or two ago. His new book—*Christianity in European History* (Collins; 7s. 6d.)—continues the story told in the earlier volume. It is a reprint of the Riddell Memorial Lectures, delivered last year, and is a stimulating volume for everyone in any way interested in the subject. Perhaps most striking is his comparison of early Christian with present-day Communism. Professor Butterfield points out that the early days of Christianity, with the threat of persecution always "around the corner," had a superficial resemblance to the development of Communism in our time. But his conclusion will seem unavoidable to most students: "The Church stands not merely against Communism but against some of the systems that are more fashionable in the western world today—systems which are threatening to produce even parallel evils, as we ourselves slide down the inclined plane."

This is a book which would be very well worth while as a subject for discussion among discussion groups—or even Young People's Leagues. It stimulates thought—and that is perhaps the most valuable function of the historian.—J.R.

THE INQUIRER

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NEWS REVIEW

The Inquirer of August 30 will be an enlarged number giving special reports of the important conference of the International Association For Religious Freedom now being held at Oxford. Order extra copies.

NEWS FROM THE MIDLANDS

A most important event in the Midland Christian Union Area was the holding of a special meeting of the Union on May 17 to approve a new constitution. The meeting was well attended—on one of the hottest afternoons of the summer—and the discussion was lively. The new constitution provides for the creation of a policy committee apart from the Executive, consisting of the officers of the Union and a member representing each church within the Union.

★

In the May issue of the calendar of the **Church of the Messiah, Birmingham**, a short history of the organ is given which is amplified in the July calendar by Mr. J. Gilbert Mills, who was organist from 1919-1943. The organ has 41 speaking stops and 23 couplers, making a total of 64 draw stops. There are 2,324 pipes. On June 16 a very fine recital was given by the organist, Mr. Robert Austin and the choir, which included old and new music and was much praised by the music critic of "The Birmingham Post" in that journal. On July 19 a Garden Party was held at the residence of Mr. W. Byng Kenrick when "the weather was kind, the tea delightful, the exhibition fascinating, instructive and beautifully set out and the display of dresses (so closely bound with the past of members of our community much beloved by us all) definitely the crowning glory . . . ." to quote the minister, the Rev. Gordon Stuart.

Wanstead Road Church is active under its able and enthusiastic minister, the Rev. R. McGraw. 1952 is being regarded as "faith year," the general theme being "our faith and your need." This theme has been and is being developed from the beginning of the year on a definite plan. The outside activities of this church extend from Boy Scouts to a Darby and Joan Club.

Lodge Road Church, West Bromwich, shows many signs of new life since the advent of the Rev. Keith Treacher (also in charge of Walsall and Tamworth). On June 24 the choir of Charlemont Methodist Church visited Lodge Road and sang hymns ranging from the tenth to the nineteenth century.

There is nothing moribund about **The Old Meeting, Coseley**, where the Rev. P. C. Whiteman (Hon. Sec. of the M.C.U.) is the highly regarded minister and all church institutions appear to be flourishing. The Sunday School Anniversary was held on July 6 and was conducted by the Rev. G. L. Stuart of Birmingham.

At **Coventry** the Rose Queen crowning and Junior Church Anniversary took place on June 29. The Women's League had an evening coach trip to Shipston-on-Stour on July 1. Over £26 was realised at a recent garden party and a Jumble Sale also made a good profit. The Sunday School recently took part in a Midlands Sunday School Rally in the Memorial Park.

The fact that **Northampton** has now been without a minister for a considerable time by no means indicates that this congregation, with its fine church and extensive and even lavish buildings, is languishing. Far from it. During July and August one service a Sunday is being held, this alternating between morning and evening except on July 27, when morning and evening services were conducted

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THE CALENDAR OF THE CHURCHES

SUNDAY, AUGUST 17, 1952

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY.
ABERYSTWYTH, New Street Meeting House, 11 and 6.30, Rev. D. JACOB DAVIES.
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL.
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Dr. ALFRED HALL.
ASTLEY, Unitarian Chapel, Manchester Road, 11 and 6.30, Mr. S. H. KNIGHT.
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. FRANCIS TERRY.
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary Street, 11.30 and 7, Rev. W. J. WHARTON.
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. W. LONG.
BILLINGSHURST, Free Church, South Street, 11.15, Rev. J. MARTIN HALL.
BIRKENHEAD, Unitarian Church, Bessborough Road, 6.30, Rev. GRACE MEWHORT.
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART.
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. ROBERT RAIBLE.
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. F. D. JONES.
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. A. STOKES.
BOLTON, Bank Street, 10.30 and 6.30, Rev. J. W. MAW.
BOLTON Halliwell Road Free Church, 10.45 and 6.30, ——.
BOLTON Unity Church, Deane Road, 10.30, Miss J. HASLEHURST, 6.30, Mr. EDGE
BOSTON (Lincs.), Spain Lane Unitarian Church, 6.30, Rev. C. SIMPSON.
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. L. REDFERN.
BRADFORD, Town Hall Square, 10.45, Miss GLADYS BUSHELL, 6.30, Mr. JOHN ROWLAND.
BRIDGWATER, Christ Church, Dampiet Street, 2.30, Sunday School, 6.30, Rev. W. H. CORDELL.
BRIDPORT, Unitarian Chapel, 11 and 6.30, Supply.
BRIGHTON, Christ Church Unitarian, New Road, 11 and 6.30, Rev. H. H. CHEETHAM.
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. L. A. GARRARD.
BRISTOL, Oakfield Road, Clifton, 11 and 6.30, Rev. HELEN PHILLIPS.
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WAREING.
BURY, Bank Street, 11, Rev. SCOTT L. JOHNSTON, 6.30, Rev. I. L. TOSELAND.
CAMBRIDGE, Memorial Church, Emmanuel Road, 11, Closed.
CARDIFF, The West Grove Unitarian Church (also 11, First Sunday in the month), 6.30, Rev. J. H. CORAN DAVIES.
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. ROBERT H. WILLIAMSON.
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Rev. WILL HAYES.
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. E. STANLEY PETERS.
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWINN.
COSELEY, Staffs, Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITEMAN.
CREWE, Free Christian Church, Beech Street, 3, Rev. E. D. EVANS.
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN.
CROYDON, Free Christian Church, Wellesley Road, 11, Miss E. M. BUTCHER (also 6.30, First Sunday in the month).
DEAN ROW, 10.45, No Service. STYAL, 6.30, Mr. F. W. BARR
DENTON, Wilton Street Chapel, 11 and 6.30, ——.
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. M. CONSTANCE HARRIS (also 11, First Sunday in the month).
DITCHLING, Old Meeting House, 10.45, Mr. L. G. EATON.
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON.
DOVER, Adrian Street Unitarian Church, 6.30, Rev. WALTER M. LONG.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Supply.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE.
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER.
EXETER, George's Chapel, South St., 11 and 6.30. Closed until Sept. 7.
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. JOHN GILL.
GLASGOW, St. Vincent Street Unitarian Church, 11, Rev. ALEXANDER REID.
GLOSSOP, Unitarian Church, Fernilee St., 10.45 and 6.30, Rev. H. G. WOODFORD.
GUILDFORD, Ward Street Church, 11.15. Closed during August.
HALE CHAPEL, Hale Barns, 10.45, Mr. R. S. SALT, 6.30, Mr. F. G. MASON.
HALIFAX, Northgate End, 10.45 and 6.30, Rev. W. H. PAYNE.
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENBIGH HILTON.
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Mr. C. V. WALTON.
HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL.
HUDDERSFIELD, Fitzwilliam Street, 6.30, Closed during August.
HULL, Park Street Church (Unitarian), 6.30, Local arrangements.
IPSWICH, Friars Street, 11, Rev. WM. HAWORTH. BURY ST. EDMUNDS, Churchgate Street, 6.30, Rev. WM. HAWORTH.
ISLE OF WIGHT, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. J. CARTER.
KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PEPPER.
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MORROP.
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.
LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. J. HOSKINS.
LEICESTER, Narborough Road, 11, Junior Church, 6.30, ——.
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MASON.
LITCHFIELD, Victoria Hall, Gaymon Walk, 11, Local Arrangements.
LEWES, Westgate Chapel, 11, Rev. A. PEACOCK.
LINCOLN, High Street, Unitarian Chapel, 6.30, ——.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Mr. JOHN QUINE.
LIVERPOOL, Bootle Free Church, 6.30, ——.
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KIRK MURRIN.
LIVERPOOL, Gateacre Chapel, 11, No Service.
LIVERPOOL, Hamilton Road, Everton, 6.30, Miss M. E. FELIX.
LIVERPOOL, Hope Street, 11, Miss M. FELIX, 6.30, Mr. A. S. MOORE.
LIVERPOOL, Ullet Road, 11 and 6.30, Dr. R. W. WEST.
LONDON, Bell Street, Edgware Road, 4, Mr. RONALD LONG.
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. A. J. LONG.
LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE.
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Dr. H. W. STEPHENSON.
LONDON, Golders Green, Hoop Lane, 11, Rev. F. HANKINSON.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, ——
LONDON, Hampstead, Rosslyn Hill, 11, Rev. W. WASHINGTON.
LONDON, Highgate Hill Unitarian Church, 11, Rev. G. J. G. GREEVE.
LONDON, Hoxton, Hyde Road, 6.30, Rev. W. WASHINGTON.
LONDON, Islington Unitarian Church, Upper Street, Penton Hall, 7, Rev. A. V. FOX.
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. V. FOX.
LONDON, Lewisham, Unitarian Church, High Street, 11, Mr. W. J. SHEARSMITH.
LONDON, Leytonstone, Lea Bridge Road, Knotts Green, 6.30, Closed.
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. J. W. DUNNER.
LONDON, Richmond Free Church, Ormond Road, 11, Rev. J. W. DUNNER.
LONDON, Stamford, West Ham Lane Unitarian Church, 11.30, Children's Church, 6.30, Mr. J. R. DENNIS.
LONDON, Theistic Church, 20 Bell Street, Edgware Rd., 11 (1st Sunday in the month).
LONDON, Wanstead, Unitarian Church, East Hill, 11, Dr. DOROTHY TARRANT, (also 6.30 First Sunday in the month).
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays.
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. G. J. G. GREEVE.
LYTHAM ST. ANNES (Ansdell), Unitarian Church, Channing Road, 11 and 6.30, Mr. A. E. WEST.
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON.
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 10.45 and 6.30, Rev. KENNETH SHERRATT.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. ALBERT SMITH.
MANCHESTER, Failsworth, Dob Lane Chapel, 11 and 6.30, Rev. J. PIPKIN.
MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTIER.
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS.
MANCHESTER, Pendleton, Unitarian, Cross Lane, 6.30, Mr. F. COLLINSON.
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. J. W. DYER.
MANCHESTER, Renshaw Street Mission, 6.30, Rev. A. J. HEALE.
MANCHESTER, Stand Church, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE.
MANCHESTER, Wilbraham Road, Chorlton-Cum-Hardy, 6.30, Closed during August.
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Mr. J. S. HALLAM.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. F. HEMING VAUGHAN.
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday.
MEXBOROUGH, Free Christian Church, 10.30 and 6.30, Rev. E. A. DAVIES.
MIDDLETON, Old Road Chapel, 6.30, Rev. JOHN EVANS.
MORECAMBE (see Lancaster).
MORETONHAMPSTEAD, 3, NEWTON ABBOT, 6.30, Rev. C. G. TOONE.
MOSSLEY, Christian Church, Stamford Road, 10.45 and 6, Mr. EDRIC SHAW.
NANTWICH, Old Chapel, 6, Rev. E. D. EVANS.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. AUBREY MARTIN.
NEWCHURCH (Rossendale), Bethlehem Unitarian Ch., 6, ——.
NORTHAMPTON Kettering Road Church, 6.30, Rev. LAURIE TOSELAND.
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY.
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. H. W. KEMSHALL.
OLDBURY, Unitarian Church, Birmingham Street, 11, Children's Service, 6.30, D. JESSON.
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL.
OXFORD, Manchester College Chapel, 11.30, Dr. GEORGE MARSHALL.
PADIHAM, Nazareth Unitarian Ch., Knight's Hill, 10.30 and 6, Rev. W. HILL WAREING.
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. G. L. CLARKE.
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11, Rev. E. H. KERSLEY, 6.30, Mr. E. A. ROBERTS.
POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. ERNEST PENN.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES.
PRESTON, Unitarian Chapel, Church Street, 11 and 6.30, ——.
RINGWOOD, Hants, The Meeting House, 6.30, Closed.
ROCHDALE, Blackwater Street, 10.30 and 6, Closed (Annual holidays).
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. W. MILLAR.
SALE, Atkinson Road, 11, Rev. WILLIAM DYER.
SCARBOROUGH, Unitarian Church, Westborough, 10.30, Rev. W. T. WILKINS, 6.30, Miss N. GILL.
SHEFFIELD (Attercliffe), 6.30, Rev. F. SOKELL.
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. SOKELL.
SHEFFIELD, Unity Church, Crookesmoor Road, 11, Rev. E. D. DAVIES.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY.
SHREWSBURY, High Street, Unitarian, 6.30, Mr. GEOFFREY EVANS.
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Rev. W. C. NEWTON.
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Closed during August.
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Mrs. J. WILLIAMS.
SOUTHPORT, Portland Street Church, 11 and 6.30, ——.
ST. HELENS, Corporation Street, 6.30, Mr. J. L. OATES.
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. IRVIN HODGSON.
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. J. MARTIN.
STOURBRIDGE, Presbyterian Unitarian Chapel, 11 and 6.30, Rev. ROSALIND LEE.
SWANSEA, Pennard, Free Christian Meeting House, 11, Rev. B. VINEY.
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. VINEY (also 11, First Sunday in the month).
SWINTON, Swinton Hall Road, 10.45, and 6.30, Rev. ERIC WILD.
TAUNTON, Mary St. Chapel, 11 (and 6.30, 1st Sunday in month), Rev. W. H. CORDELL.
TAVISTOCK, The Abbey Chapel, 6.30, Rev. E. H. KERSLEY.
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KERSEL
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. M. JOHNSON.
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. CHARLES EASTON.
TROWBRIDGE, Conigre Unitarian Church, 11 and 6, Rev. A. F. O. THOMAS.
WALLASEY, Memorial Church, Manor Road, 11, Mrs. L. WICKSTEED, 6.30, Mr. E. C. TOWNSEND.
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. E. W. DEAKIN.
WARWICK, High Street Church, 3, Rev. T. J. JONES.
WATFORD, Friends House, Derby Rd., (by permission), 7.30, Last Sunday in the month.
WEST BROMWICH, Lodge Road, 6.30, Mr. D. JACQ.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. A. D. WILLIAMS.
WIGTON, Flowergate Chapel, 6, Rev. W. T. WILKINS.
YORK, St. Saviourgate Chapel, 6.30, Closed for renovation, reopening, 31st August.

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 14 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON.
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. JAMES.
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. J. B. TOWLEN. Manse Telephone LX 5321.
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. BUTTERWORTH. Meetings as advertised.
UNITARIAN COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BUTTERWORTH.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street, 11, Rev. DONALD P. MAIN. Closed July and August.
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JOHNSON.
VANCOUVER, B. C. Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. JOHN A. COLVIL.
WINNIPEG, First Federated Church, Sargent and Beverley, 11, English, 7, Icelandic, Rev. P. M. PETURSSON.

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. F. H. MAYER.
WELLINGTON, Unitarian Free Ch., Tinakil's Buildings, 100 Lambton Quay, Supply.

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School, 7, Service, Rev. MAGNUS C. RATTER.

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14 GORDON SQUARE, LONDON, W.C.1

Death

CHATFIELD-CLARKE.—On August 1, 1952, at Wootton Bridge, Isle of Wight, Lieut.-Colonel Stanley Chatfeild-Clarke, V.D., D.L., third son of the late Thomas Chatfeild-Clarke, in his 89th year.

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by Mr. A. P. B. Hewett. At the Annual Women's League Service the preacher was Miss M. Stevenson, National Secretary of the League. The annual League outing was to Llangollen on June 18. On May 7 members of the Committee were visited by the President of the M.C.U. (Mr. K. Gill Smith) and the Rev. Harry Maguire as delegates from that Union and a very useful and friendly discussion took place.

At Kidderminster the outstanding event of the year has been the attainment by Miss Jane Badland of the age of 100 years. (Her sister, Miss Currie Badland, is not many years behind.) The Women's League gave a birthday party in her honour at which over 150 members and friends of the congregation were present. On May 18 sixty-three members of the congregation visited Evesham for evening service which was conducted by the Rev. H. Whitaker, the sermon being preached by the Rev. Priestly Phillips of Evesham. The Sunday School outing on July 12 was also to Evesham. On June 8 the annual Women's League Service was conducted by Mrs. Maw and in the evening the service was attended by forty-four members of the Evesham congregation. A garden fête was held on July 5 which resulted in a net profit to the church of just over £60. A lady living at Orange, New Jersey, U.S.A., who was formerly connected with the Kidderminster church, has written expressing a desire that the Unitarian churches in Orange and Kidderminster should establish closer links. Mr. Whitaker has replied welcoming the suggestion.

At Evesham the annual meeting of the congregation held early in the year, decided to agree to the continuance of the Joint Ministry whereby the Minister (the Rev. Priestly Phillips) serves Gloucester as well as Evesham. The annual Ministers' Meeting was held on May 28 when service was conducted by the Rev. K. Treacher, the sermon being preached by the Rev. R. McGregor. Following luncheon, most of the visitors went to the residence of the Chairman of the congregation for tea. June 15 was Women's League Sunday, when morning service was conducted by Miss M. Stevenson, National Secretary. On July 6 the congregation attended evening service at Gloucester. (The reciprocal Kidderminster visits have already been recorded.) The Women's League has been active. The congregation recently lost an old member by the death of Mrs. Annie Beckerton, who was 88. She bequeathed £20 to the church.

Rodney: Christchurch Chapel Women's League held its Annual Summer Sale on Tuesday, July 22.

In beautiful weather visitors and friends enjoyed the sight of the well cared for gardens in which some later partook of tea and the goodly display of fancy goods and home-made cakes. The President, Mrs. Jackson, took the chair and in introducing Mrs. Sydney Martineau thanked her in advance for coming so long a journey to help their little cause.

Mrs. Martineau, in declaring the Sale open, reminded them all that the League was founded to strengthen the life of the church and that valuable as was the raising of money, of still greater value was the regularity of attendance at the church services. She was pleased with all she saw and surprised at the amount of work that had gone into the effort.

In the evening the usual small whist drive was held and the whole proceedings, to which the menfolk were mere helpful auxiliaries, was considered the most successful of recent years.

Swansea: On Sunday afternoon, July 27, the Sunday School scholars presented the "Rose Queen" service, and friends from the neighbouring church at Trebanos brought with them a party of ten young folk from the Unitarian church at Offenbach, Germany, who remained for tea, a social hour, and evening service. The whole event was a great success with everybody.

Northern Sunday School Federation Homes' Committee

Mrs. M. Watson's Testimonial Fund

Will friends please note that this fund will remain open until Saturday, August 30. The Rev. Maurice Johnson, 20 Byrom Street, Todmorden, Lancs., will gratefully acknowledge all contributions.

HOLIDAY ACCOMMODATION

BOOK NOW for Sept./Oct. at quiet congenial hotel used by Unitarians, Quakers and others. Medically commended for late holidays (mild, sheltered, sunny). Informative brochure free on request. £5 10s. to £8 weekly, inclusive early tea, 4 meals daily, coffee, baths, fresh fruit daily. Twin beds; Slumberlands, h & c. Two comfortable lounges. Well appointed throughout. Normanhurst Private Hotel, Sea-front, St. Leonards, Sussex. Best position facing South, near Sun-Lounge (orchestra daily). 'Phone Hastings 4784.

"THE INQUIRER" AND ITS READERS

The following very sensible comment is taken from the Pendleton Calendar:

"In last month's Calendar I gave warning that I intended once again to address those of the congregation who do not take the "Inquirer". I am pleased to acknowledge the support given by "Unitas" in his letter in the same issue. In this he repudiated the idea which has become prevalent, that the "Inquirer" is "heavy" stuff, to be read only by certain individuals. It is not of course and is published with a view to attracting as wide a field of readers as is possible. Like most newspapers and periodicals, it has to cater within its limits for a variety of tastes. It is a platitude no doubt to say that ideas vary and opinions differ; it is necessary that they do, in all spheres of life.

"For that reason, articles may appear in the "Inquirer" which seem beyond the comprehension of most, just as others will appear which are of great interest to the same people. But all articles are of interest to some, depending on their content, and what is of interest to somebody else may be of interest to you, if you would only read it. Lack of knowledge is no excuse; we all have to learn; in any case if an article is worth writing it is usually worth reading and worth thinking about. With a little thought and concentration you may derive value far in excess of the threepence you will contribute weekly.

"The discussion on this topic at the M.D.A. Annual Meeting bore fruit. Our weekly requirements jumped from 15 to 18. We want to work on a minimum of 20 copies and go higher. What about it? We have no personal but only a denominational axe to grind and the church does get a little benefit financially in rebate on sales.

"We are not trying to fool you—we wouldn't—but the "Inquirer" is good stuff and is well worth tackling. All that is required is, in the words of the song, a little co-operation from you."

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